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A NATIONAL WEEKLY

THE HARMONIZER

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These Conditions Are Found Only in the Catholic Religion

A SHORT CHAT—by the Editor.

"MANY people believe in an emotional religion; I do not. I believe in a sound practical, logical religion, based on facts."—John D. Rockefeller, Jr.

The only religion which answers the demands of John D. Rockefeller, Jr., is the Catholic Religion. The only emotions which it engenders are those which flow from the heart of a member who has been led by his religion to love God supremely and his neighbor as himself.

The word "religion" is derived from a Latin word which means "to bind" to God. This bond of union with God is perfect when it generates a conformity of wills, a common love. God loves every human soul fashioned after His image, and so must every person who loves God truly.

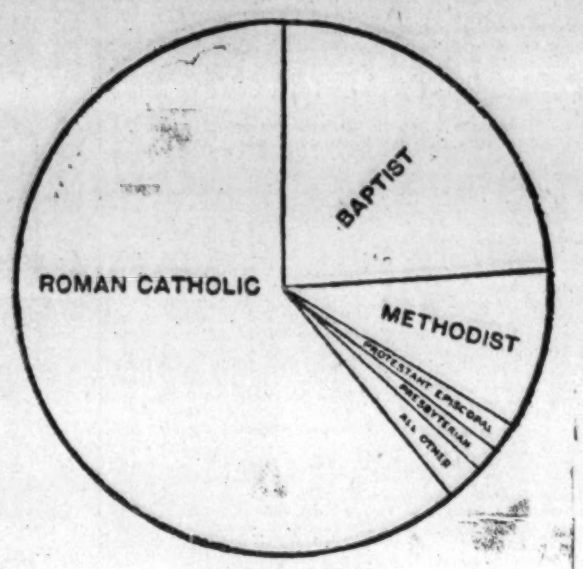
The Catholic Religion is *sound;* it has stood the test of centuries; it appeals especially to the intellectual; the powers of hell have fought it for nineteen hundred years, but left it undisturbed.

The Catholic Religion is *practical;* witness its institutions of charity and mercy; it appeals to every want of the human heart; it satisfies every need of the human soul; it unites the rich and poor, the high the low—all people, irrespective of race—in perfect harmony.

The Catholic Religion is *logical;* grant it a set of premises, and its conclusions flow in logical sequence. Its principles, applied will settle justly and honorably every perplexing problem; its practices are so palpably intelligible once its teachings are understood.

The Catholic Religion is based on *facts;* on the fact of the Incarnation; on the abiding presence of the Holy Spirit; on the promises of Chrsit; on the word of the Apostles; on the evidence presented by the General Councils of the Church from the beginning; on the testimony of the great ecclesiastical Doctors of the early ages; on the evidence of Tradition, which the Church can point to in a written diary from Apostolic times.

Total population (Gov't. report for 1916)	1,829,130
Number of people affiliated with all churches	863,067
Whites	653,224
Negroes	209,843
Indians—Christian and Pagan	780



Illiteracy (1910)	352,179
Crime (prison offenses, 1910)	2,400
Divorces (1916)	1,343

Educational Data on States 'neath the Stars and Stripes

LOUISIANA.

THE history of Louisiana is more interesting than that of any other state, being interwoven with the chronicles of Spain, France, and England. Hernando de Soto, the Spanish noble, who, in 1541, discovered the Mississippi in "New Spain," as he termed this territory, died of a fever; and his followers, hollowing out the trunk of an evergreen oak, weighted the coffin with armor and at night buried de Soto in its deepest waters.

Almost one hundred and fifty years later the Father of Waters was rediscovered by Joliet and Pere Marquette. Soon came Cavalier de La Salle, the celebrated Norman explorer, who took possession of the country watered by this great river, calling it Louisiana, in honor of Louis XIV, of France. La Salle endeavored to colonize the country, but he was murdered by some of his own men. His successor, Iberville, the founder of Louisiana, built a fort fifty-four miles from the mouth of the Mississippi, but he died in Havana, 1706, of yellow fever and the colony was transferred to New Orleans, where the primeval forests were cleared, the turbulent waters held by levees, the fertile land was cultivated and the Indians subdued.

Then civilization began, with the culture of the French extended to the Mississippi Valley. There was a governor with a military staff, bringing to the city some of the splendor of the Court of Versailles, and the manners and usages of the mother country stamped on Louisiana life characteristics in marked contrast to the life of any other American colony The women of Louisiana were mentioned as being gifted with charm and beauty. To a great extent, they owed their mental and moral training to the Ursuline nuns, who came from France in 1727 to open the first convent for women in this country. Their wonderful work has been continued without interruption to the present day by the Catholic Sisterhoods in the establishment of hospitals, schools for poor children, aid during the conflagration of 1788 and the coast storms. The first public monument erected in the United States to the memory of a woman for heroic unselfishness stands in Margaret Place. It is the token of the gratitude of New Orleans to Margaret Haughery, who being orphaned when eight years old could not read or write, but when widowed during the yellow fever went from house to house, without regard to race or creed, nursing the victims, feeding the orphans, giving enormous sums to charity, aiding in the building of church and hospital, being devoted to the Confederate prisoners. All this was accomplished with a modest little dairy when she drove around the city delivering the milk herself, and later from her bakery, the first steam bakery in the South. She was buried in the same grave with Sister Francis Regis Barret, the Sister of Charity with whom Margaret had co-operated in all her early work for the poor. The dead are usually buried above ground in vaults on account of the humidity of the soil.

Pierre Riguad, Marquis de Vaudeuil, arrived in Louisiana 1743, and about ten years later he became Governor of Canada. But England, being a nation of conquest and not of exploration, battled for possession, captured Quebec, and when this province was ceded by the Treaty of Paris,

(Continued on Page Four)

The Call of Our Schools Becomes More Insistent

(By Rev. Albert Muntsch, St. Louis University)

OUR parochial schools are doing a splendid work in training the youth of the country in learning and virtue. They have often been built at the sacrifice of money, time and labor and their continuous upkeep demands the generous help and support of our people. And yet both priest and laity gladly make sacrifices in order to keep these institutions at their present stage of efficiency.

In fact, those who are doing the best work in our schools, and without whose zealous and loyal co-operation they could not be continued—the teaching sisterhoods—are asking for recruits in this holy cause. They tell us that the calls for teachers are many, that the harvest is great, but the laborers few. This evidently shows that the parochial school is cherished by our people and that they look upon it as a blessing for the children of the land.

But how can these institutions prosper or even do their work only moderately well without an adequate force of well-trained teachers. It is difficult and generally very impracticable, to hire lay-teachers for all the classes of our elementary schools. We need a larger number of candidates for the teaching Sisterhoods. These young women who feel that they have a call to the higher life, the life of the evangelical counsels, will have the blessed privilege of continuing the splendid work of our schools, which were established so often in spite of opposition and hardship.

The dearth of teachers will be realized when we remember that there are thousands and thousands of children who are at present deprived of the advantage of attendance at Catholic schools. We refer only to those children, whose parents would gladly send them to a Catholic institution if there were one in their town or neighborhood. The pastor may have made many efforts to build the school Often he has collected sufficient funds to start the work—but always the same difficulty confronts the parish—there is no assurance of getting a sufficient number of teachers for the holy work of Catholic education.

Soon we will be once more in the "Commencement season" and thousands of Catholic girls all over the land will have to face seriously the question of their life—work. What are they going to do? Perhaps a goodly number are called to become religious educators.

They realize fully the beauty and excellence of the higher life of the counsels. They know that as members of some teaching community of Sisters they will have large opportunity of doing much for God's glory and for the salvation of precious souls. They are convinced that as workers in Christ's great army of Catholic educators they will be able to do much not only for God, but even for their country. They understand that as religious trainers and teachers of youth they are protected from many dangers and are more assuredly on the way to salvation. And yet they hesitate to answer the summons.

Of course, the invitation goes out only to those who feel that they are "called," or as is generally said, who have a "vocation," and whether a young woman has this vocation, is not difficult to determine. If she does not care for the amusements of the world and the pleasures of "society," if she loves prayer and the practice of devotion, if there is no reason demanding her presence at home to support parents or younger brothers or sisters if she has good health and fair mental equipment, a prudent person would say that there are at least sufficient reasons for further considering the "question of vocation."

All this applies more especially to Catholic women who intend in any

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Mary, the Mother of God Incarnate is Surely Worthy of Special Honor and Love

Orestes A. Brownson, a Convert.

THE non-Catholic is, of course, wrong in asserting that the Church ascribes our redemption to Mary, and in pretending that we worship her as a goddess. We have never met with such prayers addressed by the Church to Mary Mary has not redeemed us herself, but she is intimately connected with our redemption, inasmuch as she is the Mother of Him, Who, through the flesh taken from her chaste womb has redeemed us.

Mary is entitled to worship as a saint, on the same principle that the saints are entitled to worship. But she has another and higher claim founded on her relation to the Word made flesh, and the very ground of this claim is such as to preclude the possibility of our falling into the gross error of regarding her as a goddess, or other than a creature.

The special worship we pay to Mary is founded on her connection with the Incarnation, through which alone we hope for salvation; and the least as well as the best instructed Catholic knows enough to know that it would be a denial of the Incarnation itself of the reality of the flesh assumed by the Word, to deny that Mary is a creature, or to regard her as a Divinity, as we should do, if we offered her divine honors, or paid her the supreme worship due to God alone. All the special honor we pay her, all the lofty epithets we apply to her have reference to the Incarnation, and to her relation to the Incarnate Word We are redeemed, sanctified, finally saved, by the Word made flesh, and this flesh the Word, with her free consent, assumed in her womb. She redeems us only in the sense of consenting to be the mother of Him Who redeems us. It was from her flesh the Word took the redeeming flesh and from that flesh she can never be separated; and it is her connection with it that forms the ground of the worship we render her.

It is clear, then, that the worship we render her, presupposes her to be a creature, and therefore cannot be in principle, or in fact, the supreme worship due only to God. We honor her as the Mother of the Incarnate Word and if not flesh, and therefore a creature, she could not have been that mother.

Protestants err grievously when they assert that we pray to Mary to pardon our sins. We do no such thing; we simply ask her to obtain our pardon by her intercession with her Divine Son, Who hath power to pardon and with whom her prayers and intercessions, since they are always in accordance with his will, must be all-powerful. Non-Catholics ought to recollect that though Protestantism is incoherent and self-contradictory Catholicity is not. Whether true or false, Catholicity, so to speak, hangs together, is always logical, always coherent, and always consistent with itself. You will never find it at one time asserting a principle which at another it denies.

Protestants generally find grave difficulties in understanding and appreciating the worship Catholics pay to Our Lady, because they have ceased to believe in the Incarnation, and have lost the sense of the mystery of the Word made flesh. They do not understand that it is God made man, and therefore God in His human nature that redeems and saves us. They see no necessary connection between the Incarnation and the final beatitude of man; they see not the whole of redemption and all the rewards in Heaven depend on our Lord in His human nature, not on Him regarded solely in His distinctively Divine nature. They are almost without exception, Nestorians or Eutychians, and either give to the flesh assumed a human subsistence or personality distinct from the Divine, which is virtual Unitarianism, or they deny to the Divine Personality two forever distinct natures, the one Divine, the other human, and thus adopt the Monophysite theory. They fail utterly to recognize the indissoluble union of two forever distinct natures in one Divine person. Hence, while they are willing enough to say that Mary is the Mother of Christ, they shrink from saying that she is the Mother of God They cannot bring themselves to say that God was born of woman, or that He had or has a mother. Thus they dissolve Christ, deny virtually that the Word was made flesh, and that since the Incarnation, human nature is truly, and as substantially, the nature of God as the Divine nature itself. The Word, since the Incarnation or hypostatic union, has a twofold nature, the one human and the other Divine, and the one therefore is as much and as truly His nature as the other Hence the term "God" applies to Him as properly in His human as in His Divine nature, in which He is one with the Father and the Holy Ghost. This is the meaning of the assertion that the Word was made flesh,—**Verbum caro factum est.**

National Morality Based on Religion Guards the Nation

By Rev. H. C. Hengell, Madison, Wis.

THE prudent encouragement of the use of the English language, especially in the teaching of religion, the sympathetic study of American history, and a proper appreciation of the Constitution of the United States are excellent immediate methods of Americanization. As we have seen in two previous articles, these methods help to make good Americans of native born as well as of foreign born residents.

The most essential and highest method of Americanization is the positive and practical teaching of the Christian religion to all Americans Where there is lack of positive religious teaching in the schools of our country there is found greatest **hindrance** to Americanization. The constant inculcation of religious principles and practices and of the moral principles based upon them makes our parochial schools the **best** centers of Americanization.

In his farewell address to the American people, George Washington solemnly warned that, "Both reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principles." So many Americans have forgotten or ignored this warning that now we are witnessing the wholesale disruption of American homes by divorce, the general spread of diseases, the disrespect and disregard of authority so widely prevalent in American life, the selfish warfare between capital and labor and many other moral evils.

In America the people run the government, but if the people themselves are not guided by sound principles of religion and morality, their government cannot be expected to be so guided. Without national morality, however, based, as Washington insists, upon religious principles, our country must become a prey to disruption and decadence. The signs of disruption and decadence are already too evident in our national life.

The I. W. W.'s, the "wobblies," with an active membership of over half a million and an associate membership of millions, mostly native born Americans, boldly and defiantly proclaim and advertise their slogan as "Neither God nor Master." Indeed, in this they are strictly logical and consistent, because if there is no God, no absolute authority to which the will of man must conform under any and all circumstances, then it is absurd and illogical **willingly** to submit to any human authority, which, if God is denied, must rest upon mere **might**; that is to say, upon force of arms or the tyranny of the majority.

The difference between Americans who recognize that right is right and must be respected under all circumstances and the reds or anarchists who recognize no higher principle than the ruthless rule of the majority or the autocracy or dictatorship of the working classes (proletariate) is the difference between God and no God, between religion and irreligion. To nations as to individuals religion is the most important thing in life.

By building and supporting parochial schools, Catholics are not only educating their children for Heaven—which after all is the big thing—but they are also incidentally maintaining the best and **only thoroughly efficient** centers of Americanization.

Unless a way is soon found to teach morality based upon positive religious principles to all the children in all our schools, America is doomed to destruction. The American nation cannot long endure half godly and half godless.

News Items of Interest to Our People Culled From the Non-Catholic Press

RED MOVEMENT IS ANTI-RELIGIOUS.

"Radical literature, which has come into the possession of our Government in Washington, illustrates the essentially irreligious character of the Social Revolutionary movement in America.

"The foundation of the philosophy of Karl Marx and his followers, like that of most of the Anarchists whose teachings have been moving towards organized revolutionary effort, is absolute materialism. It is necessarily anti-Christian, and can not fail, in all its manifestations and developments to appear as an uncompromising enemy of every religion. It is, of course to be understood that there are many people who have ideas favorable to Socialism of the milder form, and who still retain religious convictions; but in the radical wing of the Socialist following, these are necessarily very few. They have wholly given up respect for divinity, or belief in it, and are as the Anarchist Communist Manifesto quoted below freely states, out-and-out atheists. The ultra-Radicals have declared their enmity to all religion:

"This atheistic and materialistic propaganda, which aims at the ultimate destruction of religion, is being circulated widely throughout the United States, and its appeal to the ignorant, and especially to the unnaturalized alien element, is one of the most dangerous features of the present day. All history shows that great movements which were marked by riot and revolution against government, law and order, have walked hand in hand with atheism. Antagonism to religion of every kind, and an irreconciable hostility to Christianity have marked the history of Red Radicalism from the very beginning. Never has it been more pronounced than in the literature of today issued by the Communistic, Socialistic and Soviet organizations of Russia and other countries in Europe, and also in that of the same organizations in the United States."—**George H. Sandison, in Christian Herald.**

CENSORING BILL-BOARD DISPLAYS, ETC.

"Toronto, January 14.—Hon. Peter Smith, provincial treasurer, announced, today that in connection with censorship of moving picture show posters, bill-boards, and advertisements, an order-in-council has been passed by the Ontario Government placing Otter Elliott, chief of the Ontario motion picture bureau, the head of a board to censor the bill-board displays, photographs, and advertising of moving picture shows throughout the province. J. J. Burns has been appointed under Mr. Elliott as one censor and another is to be appointed shortly. It will be the duty of these censors to pass on every bill, picture, and advertisement before it is made public, and penalties ranging from $20 to $150 are provided where show people neglect to submit their bills, photo displays and advertisements."—**The Gazette, Montreal, Canada, Jan. 15, 1920.**

NUMBER OF CATHOLICS IN U. S.

The official Catholic Directory shows 17,735,553 persons of that faith in the United States, including children of Catholics families. This is an increase of 186,229 in one year, a growth that was unexpected in view of the large number of Catholic immigrants who returned to their native countries during the year. Including the United States proper and its island possessions the number is placed at 27,650,204.—**Current Events, April 9, 1920.**

This Christian Educator Was a True Friend of Youth

By Rev. B. X. O'Reilly.

ON May 15th the Church celebrates the feast of John Baptist de La Salle founder of the Institute of the Brothers of the Christian Schools. This great servant of God was not only an educational reformer but also the father of modern pedagogy.

The Saint was born in Reims on April 30th, 1651. When he had completed his classical and philosophical course he entered the Seminary of Saint-Sulpice in Paris. He made such rapid progress in virtue that the superior of the Congregation of Saint-Sulpice renders this testimony to him: "De La Salle was a constant observer of the rule. His conversation was always pleasing and above reproach. He seems never to have given offense to any one nor to have incurred anyone's censure." As a young priest he was chaplain for the Sisters of the Holy Infancy, a struggling community which had been given to his charge. It was here that he learned the mind and wants of little children. At that time there was a sad lack of education among the poor of France The effect of the Reformation was seen in Rationalism and Jansenism. La Salle readily saw that the hope of France was in the youth of the country. For several years he worked assiduously for the progress of two elementary free schools at Reims. He was unconsciously attracted to the work. He visited the teachers daily and encouraged them or suggested practical methods to attain definite results. When he found the teachers became discouraged he undertook to care for them personally that he might

(Continued on Page Four)

Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

LXII.

GERMAN RESULTS.

What was the cause of the breakdown aboard the Kronprinz Wilhelm, and what was the nature of the remedy which, after all medical treatment had failed, restored the broken men to health?

From the ship's cook, with the chief surgeon's assistance, I obtained the following chart, showing just what each meal consisted of prior to the breaking out of the disease described by the scientific men as "beri-beri." The chart, explaining the origin of the disease that caused the collapse of 110 of the crew of 500 in 255 days, and was taking off the others at a rate which promised that the entire crew would be down in two weeks, tells just what was behind the beri-beri, acidosis, neuritis, jail edema, trench edema, war nephritis, pellagra, or whatever term is adopted to describe the sufferings of the men.

MONDAY—Breakfast: Cheese, oatmeal, condensed milk, white bread, butter (oleo), coffee, sugar. Dinner: Pea soup, canned vegetables served in juice that stood in cans, roast beef, boiled potatoes, white bread, coffee, condensed milk, sugar.

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

2 S. St. Athanasius.
3 M. Finding of Holy Cross.
4 T. St. Monica.
5 W. St. Pius V. P. C.
6 Th. St. John Lat. Gate.
7 F. St. Stanislaus.
8 S. Apparition of St. Michael.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Of what does today's Gospel teach?

Who was the father of the Blessed Virgin?

Who was Mary's mother?

Can you give an account of Mary's childhood?

Who was the husband of Mary?

Catechetical Instructions

By Rev. R. E. K.

The Church, besides recognizing the Bible as the means through which the Revelation of God has come down to us, also holds that God's Word may be learned through another medium known as Tradition. Tradition may be defined as the transmission or handing down of revealed truths or precepts in another manner than by means of Holy Scripture. The Church holds fast to the Tradition of the Apostles and she recognizes that this Tradition may be oral, as in the case of St. Paul to Timothy or as the Patriarchs handed down their knowledge from father to son. Again, this Tradition may be written as we find in the works of the Fathers and the Doctors of the Church. Tradition is a reliable medium through which we gain a knowledge of the true Faith when it is safeguarded by the Church which Christ established and which He promised to guide through the indwelling of the Holy Ghost.

We can see the reasonableness of Tradition when we understand that nowhere do we find Christ telling the Apostles that they must write a book that will contain a comprehensive history of Christianity. Nowhere do we find the Apostles themselves stating that they are writing an entire description of the Sacred Truths. The Apostles wrote for a definite purpose and they selected only those points of Revelation that would best suit their purpose. St. John tells us in his Gospel, Chap. XX, verses 30-31, "Many other things also did Jesus in the sight of His disciples which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in His Name." St. John clearly indicates that he is not attempting to give a full record of Christ's teachings nor of His actions on earth. St. Paul in his Second Letter to the Thessalonians, II, 14, bids them "Hold the truths which you have learned whether by word or by our epistle."

REFUGE OF SINNERS.

Mary we pray thee
Pity our weakness
Behold our meekness,
From sin do we flee.

Though often our fall,
Up rose we again
Like valiant men,
On hearing thee call.

Mary! I beg thee
Remember thy child,
From its home exiled,
Mary, oh hear me!

—N. A.

HAVE AN INSTRUCTIVE PAPER IN YOUR HOME. READ IT.

J. Lawrence Warhover.

The thorough reading of a good class of literature is an excellent eradicator of stagnation of the heart and mind. Where in the wide world can you find better reading material than that being placed before the public of America by our zealous Catholic press? Eating endows the body with a dynamo of immense energy, with powers to accomplish mighty wonders, but the mind must have a reasonable amount of attention or it will become stunted. In these days of unsettled conditions, when our social structure stands on the brink of utter decay, the proper selection of one's reading material becomes a matter of vital concern. We must not only take care, we must take extraordinary care. In order to create the necessary confidence so vital to sterling success you must be well read—not half read. The busy man must have a maximum of good reading for a minimum of time expended. Place the genuine mark of personality in your manner by reading what is worth while, and shunning as you would a viper all that is vile and vulgar.

Our individual efforts cannot be compared to an effort of the whole, yet the individual effort is essential. You must pledge a partly educated nation your co-operation. Wholehearted efforts contribute wonderfully to national efficiency. Where do you spend your evenings? How do you spend your evenings?

The power of reading is recognized. The careful perusal of an efficient paper is essential. Put further earning power back of your life by acquainting yourself with the wonderful opportunities placed before you by an efficient press. Social unrest can never be curbed by a mere shake of the head, or by unreasoning argument. The moth of discontent wages his war on mankind, yet our moral fibre has not sunk below par.

The sterling worth of a newspaper depends on the service it renders the public. Good service stands out as the predominating factor, service means the strict fulfilling of one's holy obligation, be that obligation to his God, to his country, or his fireside. The paper in order to serve must please the masses. A paper may be wholesome, it may be just in its principles, magnificent in its candor, yet that paper cannot survive without your support—financial as well as moral. To the front Catholics of vast America! Your duty to your press is plain. Wake up! You are not supporting your Catholic press the way you should. The crying demand is for assistance in making a tremendous factor of the Catholic press of America.

But do not subscribe for a periodical and consider your duty ended. Open its pages, acquaint yourself with its ideals, peruse its instructive articles.



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IF YOU WANT TO BE LOVED

Don't find fault.

Don't contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe the evil you hear.

Don't repeat gossip, even if it does interest the crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief.

Don't try to be anything but a gentlewoman; and that means a woman who has consideration for the whole world, and whose life is governed by the golden rule, "Do unto others as you would be done by."—Exchange.

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Roman Agate Pearl Rosary, white, mounted on a substantial gold-plated chain, with center connection and cross finished in rich rose gold. Total length of rosary, 18 inches. Price 75c.

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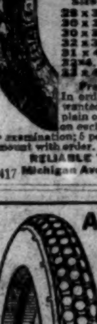
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1—6,000 miles without a puncture!
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Price Includes Tire and Tube

Size	Tires	Size	Tire
28x3	$4.85	34x4	$11.35
30x3	$7.25	34x4½	$13.00
30x3½	$8.25	35x4½	$13.25
32x3½	$8.95	36x4½	$13.75
31x4	$10.20	35x5	$14.50
32x4	$10.85	36x5	$14.75
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Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s. clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

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[illegible]	[illegible]	[illegible]

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Send $2.00 deposit for each tire ordered, balance C. O. D. Tires shipped subject to your examination. State whether S. S. or Cl., plain or non-skid is desired. All same price. By sending full amount of order you can save 10 per cent—our special cash-with-order discount. Order received today shipped tomorrow.

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All Tubes Guaranteed Fresh Stock

In ordering, state what kind of tire you want, straight side or clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D. subject to examination. 5 per cent discount if full amount is sent with order.

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No. D. P. 586: Patent eye-let tie, Louis heel, long narrow vamp.
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"Preach the Gospel to Every Creature"
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Under the Direction of the FATHERS OF THE SOCIETY OF SAINT JOSEPH,
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Young men who feel called to the Priesthood; who would hearken unto the voice of the Shepherd of souls; who would imitate St. Paul, Apostle of the Gentiles; who would go forth, as did St. Francis, Apostle of the Indies, to save souls; who would consecrate their life-work to God in a mission at our very door, may apply for further information to

Reverend Joseph P. Nanley, Rector,
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Catholic Farmers Take Notice.

If you are looking for a farm I call your attention to this community. Menominee County in Upper Michigan is known for its cattle and dairy production. Our parish is in the center of this county and is composed of about 400 families, most of them living on farms. Many of my families have lived here for more than 30 years, and on account of old age must sell their farms. I am not dealing in lands, but I am interested and anxious to maintain the number of Catholic families in my parish. You may write to me in English, German or French and I will see to it that you get full information free of charge. Wish to state that the nationality of my parishioners is about equally divided among English-speaking, German, French, Polish and German Hungarians. We have a well organized parish and the finest church property in Menominee County. REV. C. B. LIEDGENS, Pastor, Stephenson, Mich., Menominee County.

CATHOLIC PARENTS locate near a Sister school in a land of fine opportunities. Write "PASTOR" 153, HUMBOLDT, SOUTH DAKOTA.

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Catholics desiring a good location in Florida. Resident Priest, Parochial School; Council of Knights of Columbus; College for Boys conducted by Benedictine Fathers; Academy for Girls taught by Sisters. For further information write the SAN ANTONIO DEVELOPMENT COMPANY, SAN ANTONIO, FLORIDA.

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LAND FOR CATHOLICS.

A Catholic Colony in South East Missouri, under the patronage of Most Rev. J. J. Glennon, Archbishop of St. Louis. For all particulars write to the Pastor and Manager, Rev. V. Tesselaar, O. S. M., Wilhelmina, Missouri, Dunklin County.

IF YOU WANT To SELL or EXCHANGE your property write me. JOHN J. BLACK, 87 Street, CHIPPEWA FALLS, WIS.

ENTER A BUSINESS

Any one can do well Resilvering Mirrors and Cleaning and Pressing Garments. I will mail you a formula complete for resilvering, and a table of formulas so arranged that you can tell at a glance what to use and how to use it to clean any kind of stain from garments without injuring them. These formulas are worth many times the price I sell them for, which is $1.00 each, but for a time I will mail both complete for only $1.00. I have been paralyzed for nearly four years. I have two small children to support and would appreciate your patronage. Write: P. J. O'NEILL, 1305 EAST JACKSON STREET, PENSACOLA, FLORIDA.

OREGON Catholic families wanted to locate in the prosperous, healthful climate of the Willamette Valley. Catholic Church established. Address: REV. D. P. CURLEY, JUNCTION CITY, ORE.

Land Bargains, Irrigated and non-irrigated near new Catholic Church. Good terms. Write Father Dambach, Garden City, Kan.

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When Writing to Advertisers Mention Our Sunday Visitor

Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

Dr. Perrenon asked me to write a formula for feeding his stricken men. I did so, left him an article I had written on the subject and returned to New York. Then came the following response in writing:

"With respect to the disease we have on board we are satisfied now that this condition is due to the impoverished character of our food supply. The remedy you have suggested is obviously the correct one and I shall immediately order its application. I shall read your monograph studiously.

"E. PERRENON,
"Chief Surgeon, S. S. Kronprinz Wilhelm."

The formula which it was my privilege to suggest, after all medical treatment had failed, and the extraordinary result which followed its application, will constitute the final chapters of this dramatic, and, at the same time, truly scientific episode.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.65 postpaid.

A Clear Explanation of the Honor Paid to God and that Given Saints

(Continued from Page One)

and has no separate or independent worth; but as the creature of God, and partaking in his degree, of the Divine Being and excellence, he can have worth, and be entitled to worship. Of the creatures of God the saints are the most worthy for they participate not only in the Divine worth in the natural order as manifested by creation, but also in the supernatural order as manifested by grace. To offer a special worship to the saints, is to recognize and honor God in His works of creation, redemption, and sanctification, and to refuse to do it is to offer an indignity to Him both as author of nature and grace. What greater indignity can you offer to the workman than to refuse to honor his work? If you honor not the saints for what they are, you cannot honor God as the author either of nature or grace, and therefore do not give Him the worship that is His due. You might as well pretend to love God while you hated your brother. How can you love him who begot, if you love not Him who is begotten?

The worship we render to the saints is honoring in them the worth they possess, first, as creatures of God, and second, as His friends and servants in the order of grace. They really have such worth; and worth, wherever exhibited, is entitled to recognition and honor. It is impossible for us to pay more honor than it deserves so long as we regard it not as an independent or self-subsistent worth in the creature, but as derived from the supreme worth of God, and subsisting only by union with Him. The special worship we pay to the saint, as distinguished from that which we pay to all creatures, is the honor we pay to the worth created in them by the operations of Divine grace and their concurrence therewith. Grace was purchased for us by our Lord, and we are indebted for it solely to His merits. So this special worship of the saints is a recognition and worship of the Word made flesh, through whom the grace which has sanctified the saint comes. If Protestants can understand this, they will see that not only is this worship not idolatry but that it is a worship really due to our Lord in His saints, and that we cannot duly honor Him without honoring them. So far from tending to make us forget Christ as our sole Mediator, it necessarily compels us to recognize and honor Him in that relation, by being in itself a recognition and worship of what in that relation he has effected.

Supreme Christian Sacrifice of the Hero of Molokai

(Continued from Page One)

ning to provide them with either resident physicians or nurses. For a long time Father Damien not only administered the consolations of religion but also rendered them what medical service and bodily comforts were within his power. He dressed their ulcers, helped them to erect their cottages and even dug their graves and made their coffins. For nearly sixteen years he performed his wondrous works of mercy until he became a victim of the disease and gave up his pure soul to God.

But for the accident which took Robert Louis Stevenson to the South Seas the story of Father Damien's life would have reached a much smaller circle of readers. Father Damien had been grossly slandered by one Rev. Dr. Hyde. With characteristic generosity Stevenson rushed to the priest's defense, and the open letter in which he attacked the slanderer contains the most bitter invective the great novelist ever penned. The heroism of Father Damien thus became known to the world.

Father Damien's life, his work in the Sandwich Islands, his herculean labors, his high principles, towering supremely above those of the officials around him, his firmness of character that would never bend to their lower standards, his heroic cheerfulness as he faced the doom that is the end of the terrible sickness, his noble death—all serve to tell us that the ages of faith and martyrs have not entirely passed away. Like most men and women of real sanctity, Father Damien enjoyed a joke. When he was at the point of death he was implored to leave his mantle behind him as did the Prophet Elias. He playfully answered:

"What is the use? It is full of leprosy."

His biographer, Miss May Quinlan, thus writes of the death of this heroic man:

"At the news a sudden hush fell on the Lazaretto; a pall of sorrow seemed to cover the little Island of Molokai. Damien is dead! The lepers' friend is no more Like an awe-stricken whisper the sad news came to Honolulu, and from there was flashed across the seas. In every European and American capital the street posters proclaimed it. Newspapers vied with one another in offering tribute to the dead, while a thrill of horror mingled with admiration, ran through the listening world. For some time past Damien of Molokai had been regarded as a public idol; and now the great heart was still and this man who had done great deeds among his fellows was at last called to his reward, while his plague-stricken body was let down into a leper's grave. Under the pandanus tree he sleeps deep down in the yellow sand. It is the same pandanus which gave him shelter during those first months of his exile that now keeps watch until such time as the graves are opened and the sea gives up its dead."

TREES.

The varieties of trees which thrive best in Kentucky are:

Hardwood—Sugar maple, Norway maple, scarlet maple, green ash, white ash, American white ash, red oak, pin oak, American linden, scarlet oak.

Evergreen—White spruce, Colorado blue spruce, white pine, Scotch pine, balsam pine, hemlock, arbor vitae.

"The suffering of the holy souls is without any gain or profit to themselves, whereby they can increase their merits, and so long as they are detained in Purgatory, so long is the Heavenly Jerusalem deprived of her citizens, and the Church upon earth of new protectors and advocates with God. Hence comes another fruit of this devotion. The soul that we release from Purgatory is laid under a particular obligation to us, both because of the singular benefit it receives from entering all the sooner into glory, and also because of the tremendous sufferings from which it is delivered. Thus it is bound to obtain for its benefactors perpetual graces and blessings from God. The blessed know that the good they have received is infinite, and being most grateful, they strive to show gratitude proportionate to the greatness of their enjoyment. Thus he who gives his indulgences to the holy souls will have so many agents in the court of Heaven to look after his eternal interests; and it is a greater good for a man to secure his salvation in this life through the graces obtained for him by this multitude of Heavenly protectors, than to avoid the risk of being somewhat longer in Purgatory, because he has given away his satisfaction and indulgences. But we gain more than the friendship of the souls we deliver; we gain the love of their guardian angels, and of the saints to whom those souls were specially devoted; and we become also more dear to the Sacred Heart of Jesus, because of His pleasure at the release of His dear spouse and her entry into His celestial joy."—Rev. Fred'k. Wm. Faber.

PATRONIZE OUR ADVERTISERS.

Contributions To Our Funds

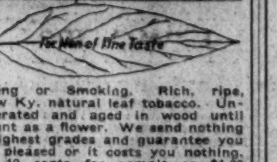
The following amounts were contributed to the different funds from April 15th to April 22nd:

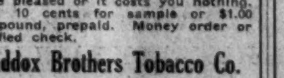
For Education of Priests for Poor Dioceses	$ 71 00	Total $6846 10
For Literature Propaganda in Needy Places	63 00	Total 4086 43
For Missions—Home and Foreign	198 34	Total 4059 32
For Our Sunday Visitor Building Fund	198 75	Total 3414 90
For Colossal Statue of Christ at Washington	10 00	Total 2457 57
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For Mexican Schools	11 25	Total 230 80
Members of the Order of St. Veronica		2642

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Home Grown Tobacco





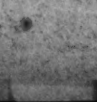
Chewing or Smoking. Rich, ripe, mellow Ky. natural leaf tobacco. Unadulterated and aged in wood until fragrant as a flower. We send nothing but highest grades and guarantee you to be pleased or it costs you nothing. Send 10 cents for sample or $1.00 per pound, prepaid. Money order or certified check.

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OUR SUNDAY VISITOR,
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Boys and Young Men who desire to become Brothers and share in the work of saving souls, may receive full particulars by addressing:
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Subscribe for OUR SUNDAY VISITOR.

After Dinner Story

Max of the North

By M. A. Schumacher.

(Continued)

CHAPTER NINETEEN.

A Magnanimity That Spans Continents.

Thompson, the temporary president having in the meantime made a rough calculation of the company's indebtedness, an informal meeting was called to consider the best manner of procedure in the crisis. Max Gilbert's perseverance was tested severely as he gazed upon the almost endless columns of fire losses; not only would their treasury be emptied but the greater part of the people's investment would have to be brought into use. "There was the rub," for the impoverished inhabitants of Hull had contributed largely to that sum, and thus receiving their own lawful money, would still not be indemnified for the loss of their homes.

"There is scarcely any need of deliberation," spoke one director, bolder than the others. "With such a large indebtedness, we can never retain our prestige with the policy holders and must as a consequence expect to lose them all. Granting even that fifty thousand dollars of our subscribed capital remains after the payment of all losses, we still have not sufficient money for future security."

"Your every word is true," slowly answered the manager, not removing his eyes from the figures. "For the first time in our history, an apparently insuperable difficulty stares us in the face."

Then this ingenious man gave them another surprise: "Delay the declaration of insolvency but one year; if at the end of that time I have not found a means to refill our treasury we'll go out of existence. I'm going away for a short time but when I return, I'll probably have solved our difficulty."

Max Gilbert's plan was adopted sullenly, and perhaps for the sole reason that no other presented itself.

Max and Dick walked home from that meeting together.

"When do you leave?" asked the younger man.

"As soon as all my property and stocks are turned into cash which means in probably three days. The venture may require every cent I have."

They sat down in the parlor.

"Do you remember any of the pieces which Doree used to play?" asked Max dreamily. "Or better still, can you sing that hymn of Flavia's, 'O Lord, I am not worthy'?"

"The music is in a little black book," replied Dick. "If I can find it, I'll try to sing it for you."

After a short search, he discovered the book and proceeded to sing the hymn which had sweetened Doree's last hour. Once more then did the scene of that pious death come vividly before the gloomy manager. The plaintive melody had its desired effect, for it left him with the calm in which his mighty resoltuions could be maintained.

"I'll never fly from duty," he exclaimed to Dick. "I promised Doree I'd never forsake these people. It's a promise to the dead and must be kept."

Almost three thousand miles beyond the misty horizon of the great St. Lawrence lay England, the land of his hopes. Max Gilbert was computed a wealthy man by results of efforts both in the insurance business and in other stock speculations, where his highly developed astuteness had given him a signal advantage over less gifted individuals. Within the three days all stocks and bonds were hastily sold and his beautiful home even mortgaged to supply him with the necessary funds for this venture in faraway England.

More disagreeable news was brought to him on the eve of his departure. The opposing agent, Fink, had profited by his absence to inaugurate such a campaign of vilification as can come only from one of his unscrupulous nature. Ascribing the most sinister motives to Gilbert's departure, he was surely strengthening the hatred of a people who had already chosen to call him a "swindler" and "wrecker of homes." But that was not the end of his scurrility, for by some strange means this perverter of truth had learned of the manager's former life among the Dakotahs, a bit of news which under Fink's manipulation, could be turned into another choice morsel for the gullible multitude. Now perforce, this man's life had to be a huge fraud perpetrated on the unsuspecting public. Details were of course required for circulation, so in consequence it must be added that he was an Indian of evil repute and illegitimate birth. Cast from the society of his superior red brethren, he had come to Ottawa and by the aid of lies and sensational advertising succeeded in swindling the people of half a million dollars. Max Gilbert did not at present have the time to refute such manifest slanders, so giving a few final instructions to Thompson, he set out for Quebec where he was to take ship for the land of his hopes. He would let the scurrilous rumor take care of itself until he returned from England.

At the railway station Max was very much surprised to meet Flavia Chester. Apparently in spite of public opinion and her father's mandate she would show the world that her friendship for the luckless manager was based on more than passing success or failure. Deep in his heart Max thrilled with pride at her display or courage, especially when others were disclaiming even acquaintance with him.

"I've come to bid you farewell, Mr. Gilbert," said Flavia prettily, as she extended her hand.

"I thank you for this heroic act," he spoke feelingly, still grasping her hand.

Flavia gazed confusedly upon the ground. Then she recovered herself.

"Dick told me you were leaving," she recovered with the prettiest of smiles. "And he told me the whole reason of your departure."

"Did he?" Max followed up interestedly.

"Yes, but he pledged me to secrecy."

"Only five people know of this venture," Max continued. "It is my last desperate attempt to stave off ruin."

They had by this time come to the end of the plank walk. Flavia cast her eyes dreamily towards faraway England. "Max Gilbert, I know you'l succeed," she began, still gazing into space. "My best wishes accompany you at every stage of your journey. It is a cause of deep sorrow to me that you are so afflicted at present, but I honestly believe your manhood will find some means of over-riding the difficulty. I knew I bade you 'adieu' many months ago and 'adieu' it must be again, but at this critical juncture I thought a little word of friendship would not be valueless."

How Gilbert's heart went out to the woman who could speak such words in the hour when they were most needed. Tomorrow all Ottawa would know how she bade farewell to one they considered a traitor; trusting to the last she had braved their displeasure.

"Miss Chester," he replied, looking her steadily in the eye, "you have today given me proof of friendship which I'll never forget. It gives me the courage to make a final request: may I upon my return spend just one evening with you? Make it 'au revoir' just once, then if the powers above make it 'adieu,' let it be 'adieu'."

The request took Flavia unawares and even when she replied she could not have given the reason of her answer. "You may," was the answer, then she acted as if she would recall her words, but upon second thought left it as it was.

"They are calling for the passengers," declared Max, extending his hand. "Farewell until the evening I see you again."

"Success," was her answer. She would not say "farewell." And with bowed head she turned her steps homeward.

(To be continued)

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Does one break his fast during Lent by drinking tea, coffee or milk between meals?

Neither tea nor coffee are considered food and hence to partake of them would not be considered breaking one's fast although one would not be entering into the real penitential spirit of the Lenten season. Milk, because it is rich in food value, would be prohibited to one who is obliged to fast. The spirit of penance which the Church advocates during the Holy Season should prompt Catholics to enter more into the spirit of self-denial than in inquiring just how far he or she may proceed without disobeying the laws of the Church.

How should an argument of this kind be met: Catholics speak of priests, nuns, and religious as following a religious vocation and leading lives of chastity. There is nothing in the Bible which speaks of such a life, besides it is unnatural. All the great men of Scripture of whom I have read were married and had a large number of children.

You are quite complimentary when you call such an unfounded, unproven statement an argument. An argument presupposes some proof, whereas your questioner has submitted none. Your questioner states that priests and religious following a religious vocation and observing the vow of chastity are living unnatural and impossible lives and thereby your questioner is condemning a large number of men and women consecrated to God and a very large number of youths, young men and women who have not as yet entered the married state. Any one who boldly states that a chaste, celibate life is impossible is not only casting an unjust aspersion upon all those who have voluntarily renounced the marriage state for what they are assured is a higher state of perfection, but such an assertion likewise is an insult to the many pure-hearted boys and girls and middle-aged men and women who are leading chaste lives though the grace of God has not called them within the cloistered walls nor within the hallowed precincts of the sanctuary. One who would boldly make a statement like that thereby shows his own vicious, low standard and the low grade rule by which he would measure the actions of others.

That there is no Scriptural warrant for the celibate life is as false as the unwarranted statement that celibacy is unnatural and impossible. St. Paul in his First Letter to the Corinthians, Chap. VII, is giving instructions to his converts concerning marriage and celibacy wherein he shows that celibacy is preferable to the married state. If objectors to celibacy would read this chapter they would find all the Scriptural proof that is needed for a life of renunciation such as the celibate leads. In the Seventh Chapter, eighth verse, St. Paul says: "But I say to the unmarried and to the widows: It is good for them if they so continue, even as I." This latter quotation should serve a two-fold purpose. It shows that there is something in the Bible which speaks of such a life and moreover it shows that one great man of Scripture was not married. If the Old Testament were examined cases would be found as for instance in the example of the parents of St. John the Baptist who was born to Zachary and St. Elizabeth that he was an only son and born during the old age of his parents. Moreover, if all the noted men and women of the Old Law or the New were parents of large families that in itself would prove nothing. The gentle Nazarene Who bade His Apostles and disciples "Come, follow Me" and Who told them that those who would leave father or mother or brother or sister or a home for His Name's sake would receive a great reward is the Examplar and the Companion and Spouse of the celibate man and woman who for love of the Crucified Savior renounces home and all that home means.

When man cuts himself loose from the moorings that God intended should protect and nourish his faith, that man is apt to lose sight entirely of the supernatural. Those who neglect prayer or pray as the Pharisee prayed in the Temple; they who have never given serious thought or trial to self-denial and the restraining of natural inclinations (whether good or evil); they who have no place, in their religious belief, for Christ's sacramental system, are apt to judge harshly because of too material minds. To those who have been strengthened by God's graces in the reception of His Sacraments, celibacy is not impossible nor is it unnatural. God said to St. Paul, "My grace is sufficient for thee;" so does He speak to the pure, earnest heart of His young men and women who consecrate themselves to His service.

Will you please state to what each of the twelve months of the year are dedicated?

Each of the twelve months of the year has been dedicated by Catholic devotion and piety in the following manner:

January, the month of the Holy Childhood.

February, the month of the Passion.

March, the month of devotion to St. Joseph.

April, the month of the Resurrection.

May, the month of Mary.

June, the month of the Sacred Heart.

July, the month of the Precious Blood.

August, the month of the Heart of Mary.

September, the month of the Pilgrim Orders.

October, the month of the Angels and of the Rosary.

November, the month of devotion for the Souls in Purgatory.

December, the month of the Nativity of Our Lord.

When does the Church teach that bread and wine are changed into the body and blood of Christ?

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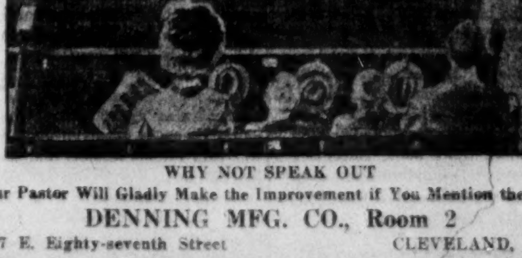
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HUNTINGTON, INDIANA, MAY 9, 1920

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 27, 1918.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

HOW THE CHURCH CONQUERED.

At the time the infant Christian Church came face to face with the powerful Roman Empire two things seemed to be, humanly speaking, certain: (1) the Roman Empire would endure until the end of time. Its poets were wont to refer to it as eternal; (2) the little band of followers of the lowly Nazarene would be crushed within a year. But quite the opposite fact is clearly reported by history. The Roman Empire, coextensive with civilization, rich and mighty, decreed that the Christian Church should never be planted in its midst. When the despised Jews, true to their commission to evangelize the whole world, came with the gospel, war was declared against them. It was not a four years' war, nor a thirty years' war, but a three hundred years' war, during which every one suspected of being a Christian was hunted down, brought before merciless tribunals, and upon refusal to renounce the religion of Jesus, was tortured or beheaded or set on fire, or thrown to wild beasts; yet the infant conquered the giant. The more Rome persecuted, the more powerful became the soldiers of Christ; every drop of a martyr's blood was as a seed which produced more Christians; the "irresistible" Empire began to totter; it collapsed; it raised the white flag of defeat; it fell on its knees before the cross; the throne of Caesar was ever after the throne of Peter; the Christian religion became the "Roman" religion.

Read history, ye doubters, and explain this victory of the meek and poor fishermen over the tyrannical Caesars, without recognizing divinity guiding and defending the former. The Roman Empire was more powerful, considering the weakness of peoples outside the domain, than the combination of the Big Five nations today. Its people would have believed its destruction less possible than we had believed modern civilization to be.

—o—

While our wealthy Catholics are never approached for big contributions to religious or educational enterprises, there is a reason seldom thought of why they are so seldom heard from on their own initiative. Catholics are prone to regard the Church as a "society", which it is, and therefore they expect collective responsibility. Protestants, on the other hand, believe that religion is exemplified by personal service, that religion is an affair between the individual and his God, between the individual and the community, between the individual and any particular educational or philanthropic work. It is quite natural, therefore, for wealthy Protestants to devote their surplus wealth to the endowment of a school, to the furtherance of medical science, to the support of some mission center.

While we are to work out our salvation through the divine Society, while we are members of a "Body", we also have many individual duties, and one of them is to advance the Kingdom of God by the goods of mind and of fortune with which we are blessed. "From him to whom much has been given, much will be required" by God. We are only the stewards of the talents and of the wealth entrusted to us by the Creator, and to Him we must "render an account of our stewardship." The wealthy Catholic cannot content himself with "paying his pew rent", by which he gives only as much to the support of religion as does his poor neighbor. He must do bigger things; he must give **proportionately**; he should build or maintain institutions, should foster works of social service, of Christian education, and give generously to the missions.

—o—

The virtue of charity has a two-fold object—God, the Supreme Being, the Creator of Heaven and earth and all things, and man, created to His own image and likeness. St. Gregory expressed this two-fold object thus: "Two links of the same chain." St. John says: "If any man say I love God, and hateth his brother, he is a liar." Fraternal charity in thought and word as well as deed is necessary to please God and express our love for Him.

—o—

"I am the Alpha and Omega, the beginning and the end" (Apoc. I, 8). God is eternal; He always was and always will be. Oh, if men would but realize this important truth, how soon the unrest, the hatreds and the crimes of men would cease!

—o—

Subscribe for Our Sunday Visitor, 75c a year.

Our Catholic Teachers

For several weeks, articles devoted to the question of Vocations have been printed in these columns. The daily life of the lay Brother as well as that of the teaching Brother has been portrayed. The efficiency of our Catholic Sisterhoods in the direction of the young is well understood by all. The Brothers and Sisters who devote themselves to the education of Catholic youth need not fear a close scrutiny of their work for the same Master Who called them to the Religious Life has said: "By their fruits you shall know them." The success of our Religious in the school room is too well known to need comment, for the results of their labors are manifest to us. Many of their pupils in future years will rise up to call them blessed.

The results of one devoted to Religion in teaching Catholic youth have been extoled to such an exten. that everyone familiar with the Catholic School is familiar with the excellent instruction given therein. But how many there are who fail to look for the reason of this excellence. The philosophical proposition, "Every effect must have a cause," must be true. There must be a cause for the efficiency of our Catholic school teachers. What is this cause? Religion enters into the school room, the attributes of God are brought to the attention of the pupils, God is made better known as the Creator and Redeemer to childish minds, the foundation of Christ's Church is pointed out and the means of grace, the Seven Sacraments, are explained. The moral laws contained in the Commandments of God are insisted upon as the only adequate way to restrain man's evil inclinations and make him a true child of God through loving service.

The lessons derived from these Religious teachers are greatly enhanced by the spiritual life of the teacher. Self-denial, for any cause, elicits the admiration of others. We marvel at the self-restraint practiced by the trained athlete as he labors for "a corruptible crown." How ennobling then must be the example of the spiritual athlete who for love of the Savior practices self-restraint to a high degree that he may the better follow the Master's invitation, "Come, follow Me."

The interior life of the Religious furnishes the strength necessary to carry on the arduous duties which fall to the lot of the teacher. The daily reception of the Body and Blood of our Divine Savior gives strength and grace. To one who has received and listened to the call of the Master, Daily Communion is the "reward exceeding great" which the Master gives on earth to those who love Him. The particular examination of conscience, the daily meditation, the recitation of the Divine Office, as well as other spiritual exercises, all join in building up that spiritual life which sustains the Religious during the trials of the day. The God Whom they serve, the Master for Whom they have given up the world and all its pleasures will grant them a peace and contentment that God alone can give to those who truly love and serve Him.

We look, then, for the success and the efficient standard of our Catholic schools not entirely to the up-to-date curriculum of studies which, thank God, they do possess today, nor do we fondly imagine that our Catholic pupils are mentally so superior to those who are not educated in our schools, though we know that they are equal to them. But we point with pride to the efficient, well-trained corps of teachers, both men and women, who, having devoted themselves to the life of the Religious, have not neglected the cultivation of their own minds, but have enhanced their mental powers through meditating upon God's laws, and whose beautiful lives of self-renunciation so impress the plastic minds of their pupils.

Readers Speak to Readers

Pittsburg, Kans., April 26, 1920.

Dear Rev. Father:

Father Muntsch, Professor of Languages at St. Louis University, addressed the Knights of Columbus at a banquet in which 650 people took part this evening, at Parish Hall. His subject was "The Present Social Unrest" and he brought out the following three great principles: "A sincere respect and love for properly constituted authority; a proper sense of responsibility of duty; and an observance of the dignity of labor." These three great principles are necessary, said Father Muntsch, in order to enable us to properly discharge our duty to our country and our God.

Pittsburg, Kansas, Council sent its band over to Joplin to assist in the big parade that preceded the initiatory work, and more than one hundred Knights from that city attended the degree work, having chartered a special car for the occasion. Joplin has doubled its membership within the past eighteen months and Pittsburg has trebled within the same length of time. The Knights are going forward by leaps and bounds in Southeastern Kansas and Southwestern Missouri and bid fair to sow the seeds of good influence in the popular wave of social reform that is sweeping Bolshevism and Red Card Socialism from this part of the country.

Sincerely yours,
JOHN A. QUINN.

Greensburg, Pa., April 16, 1920.

Dear Editor:

For some time a friend has been sending me Our Sunday Visitor. I enjoy it very much and look eagerly for it to arrive. It has enlightened me concerning the Catholic religion, as it will many others, I trust. I was interested in the Lenten Self-Denial fund, and am enclosing two dollars which is part of the money saved by this suggestion. Please use it for your various charities, which are very worthy.

FROM A NON-CATHOLIC.

St. Louis, Mo., April 4, 1920.

Dear Reverend Father:

After living for fifty years on this old earth of ours and brought up in the Protestant belief (Campbellite), God favored me with wisdom to seek the truth and His True Church, the Holy Catholic Church, and removed the veil from before my eyes that I was able to see and understand that the many things I had heard against His blessed Church was false. On Christmas morning last, I made my First Communion, and give praise unto our Father in Heaven that He let me live long enough to enjoy this unparalelled blessing. During Lent I have denied myself a few things but could harly be called a sacrifice, as anything I denied myself of for the sake of our blessed Savior is a pleasure rather than a sacrifice. I wish to include your worthy cause in my feeble donations. Purchase one of your Sunday Visitors each Sunday, and understand quite well the meaning of all alms received for this grand little paper, for I am a member of the St. Vincent de Paul Society. I am enclosing herewith one dollar for the six purposes which you mention and pray with you that it may be of some little aid in your noble purpose. May God keep you always steadfast in your good work.

Yours truly,
W. BERNARD KNOX, SR.

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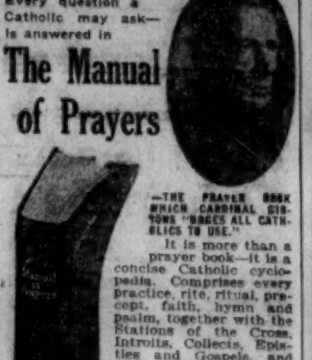
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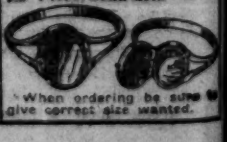


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